

An Eighteenth-Century Social Work

BY HENRI FOUQUERAY, S.J.

*Translated from the French by M. J. R., Sodalist of
Our Lady.*

A HISTORY of Our Lady's sodalities has yet to be written. We do not mean by this an account of the origin or formation of sodalities, as that has already been repeatedly given in one way or another by various writers, but rather the history of their good works and interior organization. Such a history would contain many interesting revelations: it would show, above all, the social influence exercised on the poor and working classes by the sodalities of gentlemen, merchants, and workingmen, which the Jesuits of the seventeenth and eighteenth centuries were in the habit of establishing in the cities where they had a college or residence.

The subject-matter of this article is taken from various authentic documents which still exist, but lie forgotten in the archives of many of our cities. They contain the exact description of the works mentioned in the minutes and account-books of the sodality. There is one difficulty, however, which presents itself to the historian: namely, the astounding variety of means recorded, all tending to the same end. But after all, perhaps this is not surprising, for in human works variety joined with unity is surely the mark of both good judgment and success.

The increase of faith among the rich, the spiritual and temporal relief of the humble, such were the ends for which the Jesuits labored; but their way of procedure varied according to the circumstances, the customs of

the country, individual dispositions, and the many conditions which an organizer must consider.

Besides the sodality established in the college itself for the *élite* among the students, and to which we do not refer here, the Fathers founded three other sodalities for the city. The gentlemen's sodality was open to those of the better class, priests or laymen; the merchants' sodality was for those of the middle class, and that of the workingmen for those who were engaged in manual labor. The idea was that by organizing these three groups, great good would be more easily accomplished. They joined the merchants and workingmen together, when they could do no better, or when such a course seemed to promise better. Thus at Caen there were but two men's sodalities, one for gentlemen and the other for workingmen. Rouen had one for merchants besides. At Rennes the merchants and the workingmen were together.

In what way could Our Lady's sodalities help to ameliorate the state of the workingman, having, as they did, customs and ends essentially devotional? We will answer in a general way: The sodalities of the rich or well-to-do men were obliged by rule to help the poor, and there were special rules to regulate the manner in which the help was to be administered; the sodalities of workingmen gave their members the spiritual and material blessings of every society and religious confraternity in which fraternity is not a meaningless term.

Now let us take a look at a document which gives an exact and specified account of these works. We are dealing with the gentlemen's sodality at Caen directed by the Jesuits, at the beginning of the eighteenth century. The letter which we are going to lay before our readers is now in a manuscript kept in the city library there.

Either through ignorance or error, a librarian has inscribed this manuscript: "Sodality of Workingmen." All the documents found under this title belong rather to the gentlemen's sodality. The existing accounts concerning workingmen are bound in catalogues No. 155 and 156, and were written by a priest of that city, who was, no doubt, the director of the sodality, in answer to one of his brethren, who had written to him for information concerning the charitable works established by the sodalists.

DEAR REVEREND FATHER:

I may tell you that we have no established rule for the exact form of works of charity, but only a few practices which are observed with edification: here they are:

First of all, these gentlemen make up a purse among themselves to lend without interest to laborers, tradesmen and others, and in this way to help them to maintain themselves in their profession, or enable them to take it up again, in case they have been obliged to abandon it through want of means. In order not to be deceived, good securities are required from them and careful investigations are made that they really are in want and that there is room for hope they will, by their industry and work, profit by the assistance given them, and will be able by degrees to pay back what has been lent them. Care is taken, as much as possible, not to give money, because it sometimes happens that they spend it uselessly, but to spend it with them on articles which are necessary for their work, such as tools, wool, wood, leather, thread, horses, cattle, etc.

Those who desire help send the secretary a written request addressed to the prefect of the sodality. The director appoints a committee of three to investigate; their names are written underneath the request; the committee ordinarily consists of an ecclesiastic, a married and a single man. These take turns in reporting any information, and always with great exactitude and with secrecy, so as never to embarrass those whom they are trying to help. At the bottom of the report they write their opinion and signature, and then the director,

after having looked over and carefully examined it, tells the secretary what to do; if the request is to be granted, the secretary makes the applicant give some security with the promise that the sum lent him will be paid back. This, Reverend Father, is the first practice in the gentlemen's sodality.

The second consists in visiting every week, from All Saints to the first days of May, all the poor of the six parishes of the suburbs, where there are not enough rich people to care for them. The pastor sends the director a list of the poor, with their addresses. The director divides this list into several larger or smaller ones according to the number of poor in the parish. At the beginning of each month the lists are given to those in the sodality who are to make the visits; these go in groups of three and three, an ecclesiastic, a married and a single man, and appoint a day for the first visit to their poor; the following Sunday, after Vespers, they give their report before the whole assembly of the condition of those whom they have visited. Then the question of what each one is to receive is settled; if the three sodalists in charge of the list can make up the necessary amount among them, they do it with pleasure; if not, it is not an exception but rather the custom to take what is required from the sodality purse. You ask what is given to the poor on these visits? I answer, bread, clothes, and extra beds, so that the members of a family may be better taken care of, and grave disorders be prevented. But the greatest advantage concerns the spiritual: to console the poor and exhort them to resignation, and the frequentation of the Sacraments; the instruction of children in the presence of their parents; sometimes secret disorders or scandals are discovered, which may be remedied with the help of the pastor; enemies are reconciled, etc.

The third practice consists in teaching poor but industrious boys the different trades, according to their inclinations and talents, which latter may have been discovered during visits to their families. This may be done in three different ways: either by a competition, selecting those who are the best in Christian doctrine (not excluding, however, any who show an aptitude to apply themselves to study); when there

is a tie, the names are drawn by lot; lastly, in a family where there are a large number of children, those who seem most likely to succeed are taken. When the choice has been made in one of these three ways, the director names three gentlemen of the sodality to make arrangements with a teacher, and to follow up the matter to the end of the apprenticeship. After this, charity demands that these same three gentlemen lend their protection to their pupil, and help him to get established.

Fourthly, we have found in general that the best way of helping the poor who conduct themselves well is to make them work, by giving them the necessary start, which when left to themselves it is impossible for them to get. One is well repaid for such pains; they are taken out of idleness, spared the shame of begging, and their work sometimes brings considerable profit, which benefits the poor and helps to continue and perpetuate such good works, when Our Lord sees fit to bless them.

The fifth practice concerns the sick poor of the six parishes of the suburbs. During their illness, they are supplied with sheets, night clothes and necessary linen, also such food and nourishment as may promote their recovery. This also is done according to system. In each parish a little store of linen is kept under the charge of some devoted persons who will look after it, send it to the sick poor and see that it is returned after the illness. In order to keep up these special supplies, a general one is kept in the city and left in the hands of some trustworthy person who offers himself voluntarily for the work. Seven gentlemen are appointed to visit the seven stores from time to time and to send in their report to the sodality. When the linen used by the sick people is worn out, it is given to poor mothers, who can use it for their young children, or else it is employed for dressing the wounds of the poor, to which work certain gentlemen of distinguished birth and virtue have been devoting themselves for the past few years.

The sixth practice of the sodality produces solid spiritual effects which are lasting, and often remain in the soul until death. This is a spiritual retreat which is given every year, at Christmas, to twenty-five young girls or women named

by those members of the sodality who during their visits have discovered those most in need of such help. Four or five are chosen from each of the six parishes, and in order that this advantage may be given to many souls, no one is taken more than once in nine years. The choice is not indiscriminate; two classes of people are preferred: the aged, in order that they may prepare themselves for death by a good general Confession, and those younger souls whose character and past conduct render such an aid more necessary.

Seventhly, the poor in the prisons are also included in the charity of the sodality. For them a particular supply of linen is kept, to distribute to the healthy as well as to the sick. Clean changes are provided for those who are well, every one or two weeks according to the season, and the washing is done without any expense to them. For the sick, other necessary linen is provided, as for the sick in the suburbs, and, as is done for these latter, necessary remedies, medicines and soups are procured. Several persons outside the sodality help the members to send soup daily to the poor in the prisons. Nor do the prisoners fail to find charitable legal advisers among our sodalists. Several years ago the sodality made them a present of "The Lives of the Saints," with the seal of the sodality, in order to encourage them to preserve the book more carefully. Each day, after their common prayer, they read the life of a saint for the day; such reading has been a source of great spiritual profit to them. The zeal of the sodality even extends to foreign missions as to those at home, each one contributing to these according to his means.

I hope, Reverend Father, these details, for which you asked, may be for the glory of God, as you wish. In union with your holy Sacrifices, I remain respectfully, Reverend Father, your Reverence's most humble and obedient servant in Our Lord,

(Unsigned).

Caen, August 15, 1720.*

*Manuscript collection in folio 13, pg. 46, ff. Evidently this document is a copy.

Thus, at the beginning of the eighteenth century, under the direction and evidently by the initiative of the Jesuit Fathers at Caen, in one of their sodalities the following works are found: (1) A pawnshop of the best kind. (2) Apprentice work. (3) Assistance in work, a weighty question of the nineteenth and twentieth centuries. (4) A dispensary: free medicines, remedies, and medical consultations. (5) Work in prisons. (6) Regular visits to the poor, helping them with alms, money, and linen, in such a manner as to surpass perhaps even the Society of St. Vincent de Paul: in fact we know nothing in our day of such linen stores kept in each poor parish.

One thing more, which it is well to repeat, is that one sodality had resources and zeal sufficient to maintain alone and in a thriving condition, these six great works of charity, which in our day would need six entire institutions.

Besides this letter and in the same collection are also found a number of notices relating to the gentlemen's sodality: deliberations, receipts, bills, requests for help, investigations and other notes to help the secretary or treasurer in his accounts. They enable us to judge from facts of the progress of this beautiful Christian and social enterprise.

The letter, as we have seen, is dated August, 1720. The works it enumerates were decided and entered on twenty years before. It was, in fact, on November 29, 1699, at the *special meeting of the gentlemen of the sodality* held in their chapel and presided over by Father Kergariou, the director, that there was brought up not the first idea, but the complete and detailed plan of this whole charitable organization. It would be an easy mat-

ter to publish in full the report of the meeting; it is more detailed than the letter and written in more touching terms. A historian's scruple, however, prevents us from doing so: this account contains nothing but the resolution, the letter mentioned concerns the realization of the plans in a certain number of years. However, this document, with several others, will help us perhaps to obtain a complete view of the whole.

After the recitation of the *Veni Creator* and the ordinary prayer, to obtain light from the Holy Ghost through the intercession of Our Lady, these gentlemen stated that the number and misery of the poor of that city was increasing each day, and as they had always been drawn to help people in the suburbs whose sufferings were less known and more neglected, the moment seemed to have arrived for them to make up a common fund which would be set aside solely for their care and help. The letter tells us very little on the important subject of the relief-fund. Now let us look at the plans of these men, which follow below.

The purse will at first be made up of alms, which the members of the sodality will contribute for this charitable end according to each one's devotion and the sentiments of pity which the necessity of the poor should inspire in every true sodalist.

A collector with an assistant will be elected to take care of this fund and keep the money and see that it is properly used. They will keep exact account of the money received and spent. In order that those who will contribute alms should have their full reward before God, the appointed collector with his assistant shall be obliged to observe strict secrecy with regard to the donations, as the rules for the exercise of works of charity demand.

In order that those who do not belong to the sodality may not be entirely excluded from the sodality's charitable works, the sodality fund may at times be increased by contributions from non-members.

At this meeting, it was formally decided:

That this fund of extraordinary alms, which could considerably increase, was to be used only as loans to the poor of the suburbs *to help them* to maintain their business, to keep up their work, and to teach trades to those of age to work.

A month later, January 24, 1700, in another general assembly, it was shown that the sum set aside for men without work already amounted to 500 *livres*. So it was time to begin to use it. The first step for the gentlemen to take was to acquaint themselves with the poverty of the poor in the suburbs, and they decided that the best way was to pay them visits from time to time. On this occasion, some one remarked that people would be found, who, though they lacked neither work nor the necessary tools to carry on their trade,

are poor and suffer nevertheless, either because they have no health, or have lost heart and spirit . . . and it should be the duty of the sodality to try to help these as well, without injuring in the least their plans of aid for the others.

Their charity would not suffer for going out of its determined course such a little way. Those most in need in the six parishes of the suburbs shall be sought out; while visiting them the sodalists will assist them out of their own resources or will arrange to have them helped by other charitable persons, or again give them the offerings which had been secretly deposited in the box, or which had been collected at the chapel door.

The generosity of the sodality members and of non-members made it possible to meet the expenses of these two charitable works. There exists still a secret account of donations which were given to the fund. Before each one's name is the amount of his alms. At different times

we see the name of Mr. De Dampierre down for 28 *livres*; Mr. De Benonville for 14; Mr. De Montcanisy for 42, etc. Father Kergariou also did his part generously: at one time 67 *livres*, at another 106 and again 132. Without doubt, these sums were the offerings given by non-members. In February, 1701, the total amount was 911 *livres*; two years later, it had grown to 966*.

Nor was the money wasted. We see by an act of October 1, 1706, that the gentlemen knew how to make good investments. At this time, the prior, sub-prior and treasurer of the Religious Hospitallers of the Hotel Dieu of Caen

acknowledged having sold and made over to the gentlemen of the sodality established in the Royal College of the Jesuit Fathers at Caen, under the title of the Purification of the Blessed Virgin, bonds producing 100 *livres*, at five per cent, payable each year in that city, on the sum of 2,000 *livres*, paid in cash, which the said gentlemen state to be alms placed in their hands to help continue their charitable works.

Two thousand *livres* is not a small sum, taking into consideration the value of money at the beginning of the eighteenth century. Besides, this was not the whole amount of the sodality alms: without doubt, it had other investments and kept enough cash in hand for current expenses.

Not only were the funds kept in a safe place, but the sodality, according to the decision of the general assembly used great care in placing the loans and demanded satisfactory securities. It was understood that loans were to be made only to men of good standing, who were

*At the beginning of the eighteenth century a *livre* was equal to one franc eighty centimes (about 36 American cents).

neither drunkards nor dissipated. The letter has already enlightened us on this subject: every request for pecuniary help was made in writing, an inquiry followed, the result of which, duly authenticated, was signed by the sodalists in charge of it. Here is one example among many others:

Denis Barton begs the gentlemen of the sodality for the sum of 50 *livres* to enable him to obtain the position of master shoemaker. He is a young man of good character and habits. He lives in Rue St. Jean, near St. Pierre Bridge. As security for the amount requested, he gives as reference the name of Mr. Leroux, master shoemaker, who lives in Goeullt St., parish of Notre Dame.

Further down we read in another hand:

Having investigated the habits and conduct of the above Barton, and visited his house, we believe that the sum of 50 *livres* may be safely lent to him, in order to enable him to obtain the position of master shoemaker, which sum he will pay back in one year, in twelve monthly payments.

Given at Caen, July 5, 1701.

Detterville, Dargence, Dubosc-Lecocq.

The workman who had been worthy of such help was also obliged to give a security or sign a deed. For example:

I, the undersigned, Nicolas Ancelle, ink-stand maker, living in the present parish of Saint-Martin de Caen, acknowledge the debt to Mr. Guérard, councillor and lawyer to the King, in the vicounty of Caen, of 60 *livres*, which he lent me today, for payment of which sum I agree that he receive in my stead and place from Mr. Gabriel Collet, a baker of Caen, my tenant, living in Froide St., the said sum of 60 *livres* in three payments . . . which the said Collet has consented to pay to the said Guérard from the rent which he will be owing to the said Ancelle.

June 28, 1738.

ANCELLE, COLLET.

This date, 1738, proves well enough that the work organized in 1699 stood the test of time without weakening, and thus triumphed over that dangerous enemy to perseverance and good desires.

More interesting still, the curious manuscript in the library of Caen shows the exercise of several other works of mercy through the medium of this same sodality, and is an undeniable proof of its resources and of its social influence, which the letter of August 15, 1720, passes over in silence.

First of all, article 16 in the resolutions of November 29, 1699, acquaints us with the fact that the gentlemen did not forget the young and old among the poor, who were not capable of earning their own living by any kind of work. It was decided that they should try with untiring zeal and perseverance to have them placed in hospitals.

Again, we find on page 5 of the same article, the following written by the treasurer: "On Saturday, December 12, 1705, the Reverend Father Kergariou and Mr. De Montcanisi placed in my hands 305 *livres* from Mrs. De Hermanville, who donated it for the deliverance of five prisoners for civil offences or debts. This sum was easily disposed of." There are, in fact, a number of items as follows:

January 4, 1706, Jacques Mircy, held prisoner for 150 *livres*, remaining of a fine of 300 *livres*, has been set free by means partly of 70 *livres* from the money mentioned above.

December 24, 1705, Jacques le Carpentier, prisoner for eleven months for not paying the dues for retailing drinks, and Pasquet, imprisoned on September 14 last for illegalities in the salt trade, have been freed by means respectively of 50 and 60 *livres* given through the orders of Mr. Foucaut, State Councillor, on said day, after his visit, etc., etc.

These little notes and accounts tell a great deal, although stating barely more than facts. Even though a casual donation or some little extra service were the only thing required, one can understand how this charitable work was led to by other things, such as visits to the poor and to those in prison. In their relations with the unfortunate prisoners, the priest and his sodalists found that poverty was the principal cause of crime and that deliverance was the more pressing, because the longer they were absent from their families, the greater became the want of the latter. It was enough to interest some charitable person in their pitiable condition. It is a real art to discover poverty and then to relieve it. Let us acknowledge that these gentlemen were past masters in the art.

Was it not also from the inspiration of this charitable art that they knew so well how to reach souls afar off and help them with their pious contributions? The letter of 1720 speaks of retreats for women and of the help given to missions outside as well as inside the kingdom. It says nothing of that other work of mercy so beneficial in its effects and developed to such a fine point since the seventeenth century by the Jesuit Fathers, namely the work of teaching catechism. This work was also favored and continued in the poor parishes of Caen, by means of the subsidies and devotion of the sodalists of the city. Thanks to a crude, but precise and dated article, we can prove this by quoting from an authentic document. The only parts omitted are several proper names. Here are the principal passages.

We, the prior and sub-prior, acknowledge having sold and given over to the gentlemen of the sodality [here follow the names] the sum of 35 *livres*, 8 *sous*, on bonds at five per cent,

payable in this city of Caen on 708 *livres* delivered to us in cash, which the said gentlemen declare to be derived from alms placed in their hands for this purpose. This income every three years will amount to the sum of 106 *livres*, 4 *sous*, to be used as follows: 100 *livres* to be set aside as a prize for all the catechism classes (organized according to the rules of December 25, 1708) every three years, for the poor children, boys and girls, in the six parishes of the suburbs of this city; of the remaining 6 *livres*, 4 *sous*, 41 *sous*, 4 *pennies* are to be spent in buying diocesan catechisms, statues and rosaries to be distributed by the priests who teach catechism each year in the above mentioned parishes of the suburbs.

How many good and practical ideas are to be found in this old paper! This custom of offering prizes for catechism classes is unfortunately only too little known nowadays. And yet what an admirable way it is of stimulating a rivalry which is beneficial to the children as well as to the parents.

Our purpose in publishing these valuable quotations from the old accounts of a treasurer, is to show what could be done at the present day for the help and benefit of the poorer classes by means of a union of some priests and Catholics, under the direction of a religious with the heart of an apostle. It is really difficult to think of any want, whether of a material or of a moral kind, in these suburbs of Caen, or of any phase of suffering that escaped their penetrating and constant care.

Labor's Achievements

BY THE MOST REV. EDWARD J. HANNA, D.D.

*An Address Delivered on Labor Day, 1916, before the
San Francisco Trades Unions.*

WE gather here to celebrate labor's great achievements, to proclaim our loyalty to labor's cause and to pronounce our fealty to the great and high principles that have sustained the trades unions in their efforts to make better and more dignified the toilers' condition. Compare, if you will, the workingman's condition today and fifty years ago, and in the light of comparison learn labor's mighty contest, labor's mighty victory. How different the relations of master and man now from what they were then! How different the dignity of labor itself! How different the conditions under which men now earn their livelihood! How vastly different the reward for toil! How different the self-reliance men have, because of mutual combination! And above all things, how different the possibilities of advance for toilers and their children, how different the energy that has come of hope!

These are labor's triumphs, and in large measure these victories are due to unions, more than to aught else. If there were only these things, then this magnificent outpouring of men who toil would be indeed justified and Labor Day would be sacred among the days of the year.

But you have come hither not only to celebrate your great conquests, but to proclaim your loyalty to the prin-

ciples which underlie labor's cause and have led to labor's victory. The first of these principles is the inborn right of men to organize for mutual assistance and mutual protection, when such union offends no law human or divine, for of old it was written: "A brother that is helped by a brother is like a strong city."

History attests the great value of workingmen's guilds in the Middle Ages. These unions of artisans not only afforded many advantages to the members, but through the spirit of helpfulness among the artisans, and through their friendly rivalry, the guilds were in a large way instrumental in promoting greater skill and greater efficiency, in a large way instrumental in rearing those magnificent monuments of art which to this day are the wonder and the admiration of the world, and any union which today is not helpful to its brothers, any union the tendency of which is not toward greater skill and greater efficiency in its members, is out of joint with our times and has no place in the great trades-union movement. And your great boast is that in every avenue of trade and commerce where high-minded union men are engaged, there is greater efficiency, greater skill, greater accomplishment.

Associated with the right to organize is the other right of collective bargaining. Verily, "Woe to him who is alone, for when he falleth he hath no one to lift him up." It needs no argument to show the justness of this principle, especially in these days of fierce competition. An individual demanding better conditions, shorter hours, larger pay, would be met, and perhaps honestly, by the employer's refusal on the grounds that, in the competition of his fellows he could not afford the outlay. But many men acting as one, not in one place but throughout the

land, can secure what is just and right and available to the best interests of all concerned, and for this principle you must fight with all the power you can command.

There is, finally, another underlying truth which union men have ever defended: the right to a living wage, the right to wholesome working conditions. True it is that man has a right to bargain with man, but there is an eternal justice higher and more imperious than any mere bargaining, which dictates that the reward of his toil ought to be sufficient to maintain the workman, his wife and children in reasonable comfort according to the accepted standards of living; ought to enable him by frugal living to put aside a part of his earnings to the end that he may have a pittance in the day of want, to the end that he may procure for himself a home, to the end that he may be a more patriotic citizen because he possesses here the means of obtaining a decent and a happy life for himself and for those who are near to him and dear.

These are the great fundamental principles for which labor organizations have striven, and these principles appeal not only to the best sentiment of the human heart, but are founded deep in those eternal truths which rule man's relations with man.

Surely the victory we mark today has not been obtained without a fierce struggle, and in the struggle men have often lost sight of right and of justice and of mutual love, and employer and employee have been guilty of much that deserves condemnation. But I firmly believe that the men of union labor would be the first to reprobate all violence against the law, all injustice; would be the first to see and to feel that only by patient righteousness can their final triumph come. And the

men of labor have been patient. Prejudice against them and against their methods has been great, greed for money has made men false to the feeling of justice toward the poor, fear of the tremendous power which labor may exert has made men fearful, but after long years the sense of what is just and what is right has made most men regard the labor movement, as we outline it, with kindly eye, and the vast majority of your fellow-citizens are willing to bid you Godspeed if you continue to work for the highest interests of the toilers, and if you prefer honorable, right dealing to every other advantage which your position might gain.

In every movement as vast and as complicated as the labor movement there will be wrong-minded radicals who are sincere, there will be men who are verily criminal. The day has passed when the criminal element can be even tolerated, when their cause can gain either our sympathy or our help, and the radical element must be so repressed and so guided that it secure neither direction nor control. It is sometimes hard to be patient, sometimes hard to forget self for the higher good, but the methods that disturb peace and order in big communities will not get public approval, and without public approval your cause will have little hope of success.

And this brings me to the most marvelous of labor's victories: the men who rule labor's destinies. That labor organizations have in fifty years been able to rear a race of men out of their own ranks, who have brought labor's cause to the present high standards in the esteem of the community, seems to me little short of wonderful, and it must be your first and your highest duty not only to continue to form this high type of labor man, but also to see that, from the lowest to the highest, men are chosen

to positions of responsibility who are loyal, not only to the workingman, not only to the union principles, but who above all things are men of conscience, men of high honor, men who place principle above their own selfish interests, men who know and who feel that others also in the community have rights and privileges which the union man must always respect, men who in their regard for the views of others are gentlemen indeed. That you have failed at times in this way, there is no doubt; that failure is becoming less and less frequent is also beyond peradventure, and surely it must be clear to all that you are growing big enough to understand that you cannot go forward unless the best interests of the community progress.

In the awful fight that has been yours during the past years, in the mighty struggle that has been necessary to enforce the principle which you have defended, there has arisen a conflict between class and class, and many seem to think that the man of money and the man of labor are necessarily in conflict, are hostile necessarily one to the other. That there will be differences, yea, and marked differences, in our society, is bound up with the very nature of things, and the fools who hold out to rich or to poor the promise of undisturbed repose, of constant enjoyment, are the great mischief-makers of the world. But the workingman and the employer are not in conflict, nay, in a rightly formed society the contrary is true. Our wise Leo XIII has left written the following words:

Just as the symmetry of the human frame is the resultant of the disposition of bodily members, so in a State it is ordained by nature that different classes of men should live in harmony and in agreement, and should, as it were, groove into one another,

so as to maintain the balance of the body politic. Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness of life and beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity.

Surely "the eye cannot say to the hand, 'I need not thy help.'" And this harmony is not only what is just and available and right, but even from the selfish standpoint it ought to be developed, for if capital work for the better interests of the man who labors, the toiler will give a higher and a more efficient service, and if the workingman sees that he is treated as he ought to be treated, he too will be more careful to fulfil his every obligation. The bringing together of the two parties whose interests are so mutual is and ought to be the work of the future.

On this day, then, sacred to the cause of labor, our hearts go out to the men who have done so much to better the conditions of the laborer's life. May they grow and wax strong; may they, imbued with the great principles that underlie the labor movement, ever prove loyal to those principles. May they use their mighty influence not in a narrow, but in a big and a broad way, for the greater good of all the community. May their observance of justice conciliate to them the good wishes of all right-minded men. May they purge their ranks of all that is evil, unjust, tyrannical. May they rise above mere class prejudice, and may they stretch out the hand of fellowship to those who represent capital. May they, helping to better conditions, make the stranger love our country, and make him desire to become associated with its best interests. May they, while they favor their own, ever remember that a sacred bond of love binds them to

all men, may they remember that love is kind, love seeketh not its own, love endureth all things, love never falleth away, and may the city of the gentle St. Francis, who loved the poor and who lifted them to higher things, ever hold her great place in labor's circles, may her laboring thousands lift her up to the proudest eminence in the great galaxy of the world's cities, and above all things, may her labor organizations ever be in the forefront in advancing those things which will make truly great the mighty metropolis which reigns by the western sea.

Are You Doing It Yourself?

BY FRANCIS P. DONNELLY, S.J.

"IS the doctor in?" asked the patient who was taking a treatment guaranteed to cure him of hay-fever. "No," replied the office-boy, "he has gone to the mountains to get over his annual attack of hay-fever." Profession and practice are poles apart, this disappointed patient might have muttered, and he would not be giving forth a profoundly original remark. It is to be hoped, however, that his sad experience may not set him on the road to cynicism, which believes all to be hypocrites except cynics. "Are you doing it yourself?" says the cynic in the classroom when his professor recommends highly a course in Plato and Aristotle, or wide reading in Shakespeare and Milton. "Are you doing it yourself?" thinks the cynic in the pew when the preacher points out certain paths not graced with primroses. Cynicism it is which equips every family-closet with a skeleton and loves either to catch glimpses of its bare bones beneath the finery of the Easter parade or to detect its hideous grin lurking behind the lavish smiles worn by husband and wife at their public receptions. It was a cynic who wagered to prove his skeleton-theory true in the case of the most respectable man in town, and won his wager when the respectable man decamped for parts unknown upon receiving from the cynic a forged telegram: "All is discovered," signed, "A Friend."

It is probable that the cynic himself is not living in an impenetrable and impregnable fortress. Very often his own cheap goods are on public view in the front window

behind very transparent and very fragile glass, when, for the benefit of others, he adds an extra wrinkle to his nose and puts a sharper edge on his sneering laugh. Every reader of Newman's "Apologia" was mightily pleased when his critic was shown to be guilty of the very fault of which he had falsely accused Newman. Hypocrisy is a sad defect and perhaps all too common, but cynicism has not its cure. The cynic's lancet is not sterilized.

Much of what the cynic carps at is not real hypocrisy; in most cases it is self-deception. Advertising always takes the most roseate view of things, and a man wonders why the makers of patent medicines should ever get sick or lose their hearing or hair or ever die. How many instances of discrepancy between practice and profession are due to deception, arising from the enthusiasm of the advertising a man deals out to himself? We have here another case of psychological falsehood. It has been argued that he who says that he understands but cannot explain a certain point has a consciousness which lies to his personality. In the same way consciousness has so subtle a way of advertising to a person his own perfections and of failing to note shortcomings that the unhappy personality does not behold the yawning chasm between what it professes for others and practises for itself. This whole truth, which we have been discussing so elaborately, might be briefly stated thus: The mystery of the Man with the Iron Mask is exemplified daily in the case of many mortals, who have never scanned the features of their own souls. How can they be expected to see a mote in their soul's eye, when they cannot see any eye at all? "Are you doing it yourself?" you inquire. "We don't need to," they answer. "What a funny name,

Oh-hah-rah!" said a man. "And what's your own?" inquired O'Hara. "Bunghorst," was the complacent reply.

There is a school of historians which has been printing what they call the "True Lives" of various celebrities of the past. They take particular delight in brushing aside the reticence of earlier biographies. They burrow down and ferret out their subjects in their grub state, not in their freedom when they had lifted themselves on resplendent wings into light and sunshine. These cynics of history think that "dead selves" upon which men and women have arisen to higher things are the only true selves. The Sinner Magdalen, the Sinner Augustine, replace the former titles of Saint in their biographies. Long, long ago the Roman satirist proclaimed that the laugh of cynicism came easy. Cynicism never sets a mirror up for the soul to see itself; the mocking laugh blinds instead of purging the sight. While waiting for the day of General Judgment, when Infinite Justice will lift the mask of hypocrisy from the world, a little humility may prompt each to say: "Perhaps I am not doing it myself, and so I must be patient with every one else."